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Primitive Christianity CONTINUED, IN THE Faith and Practice Of the PEOPLE called QUAKERS: BEING IN ANSWER To a Pamphlet, Entituled, *Primitive Heresie*, &c.

And which may serve as an *Appendix* to a Book, Entituled, *An Antidote against the Venom of the Snake in the Grass*, by *George Whitehead*.

Joseph Wyeth.

Prov. 24. 8. *He that Deviseth to do Evil, shall be called a Mischievous Person.*

Psal. 140. 3. *They have sharpened their Tongues like a Serpent: Adders Poison is under their Lips.* Selah.

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THE PREFACE.

Friendly Reader,

THE Enſuing Leaves, which contain our Vindication againſt the Black Attempts of a Neceſſitous and Malicious Prieſt, in a Piece of his, Emtituled, Primitive Hereſie, *&c. are Commended to thy Peruſal; wherein thou wilt ſee the Conſonancy and Conſtancy of our Principles to the Holy Scriptures Aſſerted, in Oppoſition to the Charges of Hereſie, and New Repreſentation by him Falſly, but not firſt laid: For it*

hath often been the Practice of our Adversaries, when we have brought forth our True Testimonies, to say, our Representation was New.

But, as this Man seems to Love Controversie, in Opposition to Peace and Quiet, because he may find his Bread or Base Ends supplied by the Contest; and to make use of False Glosses to Colour the Pretended Occasion: So I Esteem it a Duty to wipe off the Dirt he hath flung at us herein; for which, though I have none of his mean Profits; yet I can assure thee, Reader, *I have Satisfaction in so doing.*

The Method I have herein taken is this, I have from the Year

55. *or there about, brought in a Succeſſion, divers Teſtimonies againſt the Particular Charges; which do at once ſhew, that what we now Profeſs, is no other than what we did: The Quotations all ſpeak the Minds of the Perſons, whoſe Names they bear: I ſay this, becauſe thoſe Quotations of our Friends, which this Man brings, does not, nor can, after the Barbarity he hath uſed toward them, of which I have herein given divers Inſtances.*

I need Preface no further, than to Acquaint thee, that as the Author Stiles himſelf from the Snake in the Graſs, *I alſo have frequently Stiled him ſo; not being willing*

to

to Abridge him a Title of his own chooſing, which fitly Expreſſes the Workings of that Deceit, which was firſt began by the great Enemy of Man, the Devil; *from whoſe Temptations and all Deceit, howſoever working; The Spirit of Truth, which comes by* Jeſus Chriſt *can only be thy Safe Guide: To this thou art in all Sincerity Commended.*

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Primitive

Primitive Christianity CONTINUED, &c.

SECT. I.

LOVE to Truth, not Controverſie, hath drawn this from me; for from a well-grounded Satisfaction, Knowledge and Belief (according to my meaſure) in the Manifeſted Principles of True Religion, I could with more eaſe have been pleaſed to Injoy that quiet which reſults from the Practice of them; and which it hath Pleaſed the Government to allow to Perſons quietly, tho' differently Opining. To the Diſturbance of the Quiet, thus allowed, there hath of late appeared an Expulſed *Clergy-man*, boaſting himſelf to be ſome great one, and indeed in all the Qualities of Venom, Slander and Abuſe he is ſo, his firſt (for what I know) Libel againſt us, *The Snake in the Graſs*, ſhews this; and this he makes the Epoch of his Scandalous Practice in his ſucceeding Scurrilous Pamphlets, which his Sculking Leiſure and Malice Furniſhes him with Opportunity to multiply; for, from being an Expulſed Prieſt, he makes it a Trade for Bread, and in part to repair thoſe Loſſes which he charges the preſent Eſtabliſhment to have brought upon him: What he ſays of himſelf is, That he Fights for his Soul, the *Joy and Union of* Chriſtendom, *the Honour of Religion, and the Glory of God.* But upon better Information this appears to be Falſe; and that *Pri. Her.* p. 20.

he ſeeks nothing leſs than thoſe good things he ſpeaks of, but to varniſh ill Attempts with Specious Titles, and the Confuſion of a Church and Nation, with a Prayer for a *Removal of High Places* is no new thing. But to come more parcularly to his Out-rage againſt us: He is pleaſed to Charge us with Follies, Crimes, Errors and Hereſies of very many ſorts; and herein hath gone ſo far, that, I think, there are few that know and impartially conſider us, but know that it is Falſe, though Atteſted, *Verbo ſacerdotis*, in the diſguiſe of a *Snake*, &c. It is true, it is no new thing for particular Perſons or Communities of Men to be charged with Blackeſt Crimes, Greateſt Errors, Schiſms and Hereſies. An Inſtance of this kind, and which comes to our preſent purpoſe, is ſeen in the *Apology* of the *Church* of *England*, for her ſeparation from *Rome*; in the Fifth Article there is numbred up ſome of the Crimes which were Charged upon her; the Article it ſelf follows:

Dif. Shewing who they are that are now qualified, *&c.* p. 33.

'Clamant hodie paſſim nos omnes eſſe hæreticos, 'diſceſſiſſe à fide & novis perſuaſionibus atque 'impiis dogmatis, Eccleſiæ cauſam 'diſſipaviſſe: nos veteres & jam 'olim Damnatas Hæreſes ab inferis 'redivivas reſtituere; & novas ſectas '& inauditos furores diſſeminare: 'jam etiam in contrarias factiones & ſententias di- 'ſtractos eſſe, nec ullo pacto potuiſſe unquam inter 'nos ipſos convenire: eſſe homines & gigantum 'more, Deo ipſe bellum facere, & prorſus ſine omni 'numinis cura, cultuque vivere: nos omnia recte 'facta deſpicere, non virtutis diſciplina uti ulla, 'non

Doctrina & Politia Eccleſiæ Anglicanæ, *&c.* p. 3. *Ar.* 5.

' non legibus, non moribus, non jus, non æquum,
' non rectum colere; ad omnia flagitia laxare frænœ,
' & populum ad omni genus licentiæ atque libidinis
' provocare: nos id agere & querere, ut monarchiæ
' & regnorum ſtatus evertantur, & omnia ad popu-
' larem temeritatem, & imperitæ multitudinis do-
' minationem ridigantur: nos ab Eccleſiæ Catholicæ
' tumultuoſe defeciſſe, & nefario Schiſmate orbem
' terrarum concuſſiſſe, & pacem communem, atq;
' otium Eccleſiæ publicum conturbaſſe: utq;
' olim *Dathan* & *Abiram Arone* & *Moſe*, Num. 16.
' ita nos hodie à Romano Pontifice, ſine
' ulla ſatis juſta cauſa ſeceſſionem feciſſe; priſcorum
' Patrum & veterum conciliorum auctoritatem pro
' nihilo putare: Cæremonias antiquas à patribus &
' proavis noſtris multis jam Seculis, bonis moribus,
' & melioribus temporis approbatus, temerè & in-
' ſolenter abrogaſſe; & noſtra tantum privata auc-
' toritate, injuſſu ſacri & Ocumenici conſilii, novos in
' Eccleſiam ritus invexiſſe: atq; iſta nos omnia non
' Religionis causa, ſed contentionis tantùm ſtudio
' feciſſe. Se autem nihil prorſus immutaſſe, omnia
' vero ut ab Apoſtolis tradita, & ab antiquiſſimis
' Patribus approbata fuerint, ad hunc uſq; diem
' per tot ſecula retinuiſſe.

They cry every where this day, We are all Hereticks, departed from the Faith, have rent the Unity of the Church with new and ungodly Tents, that we have Revived and Reſtored the old Damned Hereſies, have ſown new and unheard of Sects and Madneſſes, and are already broke into Factions and Diviſions, nor by any agreement can never be united among our ſelves: Impious Men of monſtrous Manners, making War againſt God, and living without all Worſhip and Fear of the Godhead: That we deſpiſed every right Way, and uſed

no Virtuous Diſcipline, nor loved either Laws, Manners, Religion, Right or Equity, but let looſe the Rein to all manner of Wickedneſs, and Provoked the People to every kind of Licentiouſneſs and Luſt, and ſought and did this that the State of Kingdoms and Monarchies might be over-turned and reduced under the Rule of the Raſh and Unskilful Multitude: That we have Tumultuouſly Separated from the Catholick Church, *and have ſhook the Earth with a Nefarious Schiſm, and have troubled the common Peace and Quiet of the Church,*
Num. 16. *and as* Dathan *and* Abiram *from* Aaron *and* Moſes, *ſo we this day from the High Prieſt have made ſeparation without any cauſe ſufficiently juſt: That we account for nothing the Authority of the Ancient Fathers and Old Counſels, that we have raſhly and inſolently Abrogated the Ancient Ceremonies and Good Manners which by our Fathers and Fore-fathers for many Ages were Approved; and only by our private Authority have brought new Rites into the Church, no Holy and Oecumenick Counſel Commanding; and that we have done all theſe things, not for the cauſe of Religion, but only in a Study of Contention: But that ſhe is not all changed, but that all things, as delivered by the Apoſtles, and as they have been Approved by the Ancient Fathers, do through ſo many Ages remain to this very day.*

This, with much more in the Apology, is ſaid to have been the Charge of *Rome*, and yet, I do not doubt but this Man will readily diſcharge Her from theſe theſe alledged Crimes. Hence we may have at leaſt this Conſolation, That we are not therefore Villanouſly Criminal, becauſe Villanouſly Charged; and to ſhew that we are not ſo, there hath been already Publiſhed an Anſwer to that Venomous Piece of Villanny, *The Snake in the Graſs*; wherein is alſo

ſome

ome notice taken, and anſwer made to ſome noted Paſſages in two other Scandalous Pamphlets, one Entituled, *Satan Diſrob'd*, &c. and the other, *A Diſcourſe for Water-Baptiſm*, &c. which Anſwer is Entituled, *An Antidote againſt the Venom of the Snake*, &c. by *George Whitehead*; in which Anſwer is a Diſcovery of the Falſity and Envy of this *Looſe* Charger.

But as to what is here advanced, being what he ſays he *Promiſed upon this Subject, in hopes that the* Quakers, *ſeeing the original of their Errors, may bethink themſelves and return from whence they have fallen.* I do tell him, that whatſoever his Promiſe was, his Performance is very bad; becauſe, what he aſſigns for Original Errors, are but his Coppied Faſities upon us (having been Charged by our Enemies many Years paſt) and therefore we are very far from returning to Communion with one, whoſe Fellowſhip is with the Father of Lies. As to the Oral Traditive Faith, by which he would *Confirm Baptiſm*, tho' ſaid to be learned within 150 Years after *Chriſt*, it is, what will not do it, for the ſame Antiquity and pretended Authority may be brought for Miſtakes more noted; But beſides, Faith is the Gift of God, to whom we muſt look for it, and not to the Mouths of Men: Indeed if he can abſolutely determine the queſtion by the Scriptures, the Work is done, and then there is no need of any doubtful help; but if not, it will not avail, tho' he bring many *Clouds of ſuch Witneſſes* in the latter Ages; and the Reaſon is plain, becauſe Scripture is (what he calls his Rule) not to be tried by them, but they by it, and if found contradictory thereto, our Diſſent cannot be Criminal: And not-

Prim. Her. p. 1.

withſtanding he calls this *A Cavil we learned from Elder Diſſenters*; we are not afraid to ſtand by it, and therefore pay little Reverence to thoſe, nor any thing not purely Apoſtolical.

Here he ſays, *The late Repreſentations of Quakeriſm, hath given it quite another Turn and Face than it ever had before*; if he had added [that he knew of] it had ſhewn ſome Modeſty, but ſince he has ſhewn none, I will tell him, he is Dogmatically Falſe; for our Principles are now no other than what they were when we were firſt a People, for Truth changes not; and this, I hope, will appear beyond Contradiction, from the many Quotations, I ſhall have occaſion to bring in, out of many of our former and latter Books; ſo that the Ground of what *he calls our Schiſm* (and which I ſay is our juſt Diſſent) will conſequently appear as large as before. Ibid. p. 2.

He ſays, *He hopes our Converſion is nigh, or if already Converted, our full Reconciliation to the Church.* He ſhould have told us what Church he meanes; for if he means into Communion with himſelf, that is Scandalous (to ſay, *no worſe at preſent*) if he means to the Church of *England*, I cannot think ſhe would ſend a Rebellious Son to call us: And here I will take opportunity to Confute a Lying Boaſt, I have heard; and which is favoured by what himſelf hath ſaid above, *viz.* He hath brought over a great many from Us: I know not, nor cannot hear (and I have inquired) of one Silly *Quaker*, who is yet ſo Ignorant, as to go from our Allowed Meetings, to his Unallowed One: And therefore, when this his pretended Service is urged, as an Argument for his Attonement and Reconciliation, I can aſſure them the Argument is Falſe; and there

there is great Reaſon it ſhould, for God advances not Truth by *Piè fraudes*, much leſs *Impiè fraudes*.

He changes Stile; and now Fawns, calling *W. Penn*, *The Valuable Mr.* Penn. At the end of his Book he changes again, and would there Inſinuate, This his now Valuable Mr. *Penn* to be there very weak; of which in its place.

I ſhall here a little interrupt the Thread of my Diſcourſe upon this Pamphlet of *Primitive Hereſie*, &c. and beſtow a few Words relating to his Pamphlet or Diſcourſe of, *Who are Qualified to Adminiſter Baptiſm and the Lord's Supper, together with the Cauſe of Epiſcopacy*. But I ſhall not take much notice of it, not knowing any of us that want his Information in the firſt, and as for the laſt, I ſhall leave it to that Community to whom more particularly it is directed; only thus much by the way I ſhall firſt obſerve, that I take this Pamphleteer to be no proper Adminiſtrator (notwithſtanding his noiſe for the Church) hebeing a Schiſmatick and Diſobedient to (what he owns) the *Jus divinum* of his Biſhop. And next, that the noiſe he makes againſt us for Schiſmaticks, and offers againſt us, *That Idolatry does not Unchurch*, and that *Great things ought to be borne rather than run into it*. It will not be foreign to the preſent Caſe to give the Eighth *Article* of the Churches Apology before-mentioned, wherein are Reaſons for their Separating from Communion with *Rome*. I hope the pertinency of the Citation will attone for its length:

A Diſcourſe ſhewing who they are that are now Qualified, &c. p. 18. 33.

'Nos verò cum proximis iſti viginti annis, tot
'millia noſtrorum fratrum inter ex-
Apol. p. 5. *Ar.* 8. 'quiſitiſſimos cruciatus Teſtimonium
'dixerint veritati, & Principes, cum
'frænare cuperent Evangelium, multa moliendo
'nihil egerint; & totus jam prope terrarum orbis
'ad aſpiciendam lucem oculos incipiat aperire; ſa-
'tis jam dictam & defenſam putamus eſſe noſtram
'cauſam: cumq; res ipſo proſe loquatur, non mul-
'tis opus eſſe verbis. Nam ſi pontifices ipſi vellent,
'aut etiam ſi poſſent, rem ipſam ſecum, & initia
'progreſſuſque Religionis noſtræ cogitare, quem-
'admodum ſua penè omnia nullo impelente, ſine
'ulla humana ope ceciderint: noſtra verò invitis ab
'initio Imperatoribus, invitis tot regibus, invitis
'pontificibus, invitis propè omnibus, in crementa
'ceperint; & paulatim in omnes terras propagata
'fuerint, atq; etiam in poſtremo in regnum jam aulas
'& palatia pervenerint, vel hæc ipſa ſatis illis mag-
'na eſſe poſſent; Deum ipſum pronobis propugnare,
'& ipſorum conatus de Cœlo ridere, & eam eſſe
'vim veritatis, quam nec humanæ vires nec infero-
'rum portæ poſſunt convellere. Non enim inſani-
'unt hodie tot civitates liberæ, tot Reges, tot Prin-
'cipes, quia à ſede romana defecerunt, & ſe potius
'ad Chriſti Evangelium adjunxerunt.

But we, for theſe paſt Twenty Years, have had many Thouſands of our Brethren given Teſtimony to the Truth in exquiſite Torments; and Princes, when they ſought to ſtop the Goſpel, tho' with much Labour, effected nothing; and now near all the Earth begin to open their Eyes to ſee the Truth, and we think our Cauſe enough ſpoken to and defended; for if the Romaniſts *will, or are able, to conſider the thing with themſelves, and think upon the Beginning and Progreſs of our Religion,*

gion, how that theirs almoſt no one forcing, and without any humane help is fallen, but ours, from the beginning, againſt the Will of Emperors, againſt the Will of Kings, againſt the Will of Popes, and againſt the Will of almoſt all, hath received increaſe, and by degrees hath been Propagated in all Lands; and after Kingdoms, it is now come into Courts and Pallaces, THESE THINGS ALONE *may be to them a great Indication, that* GOD HIMSELF HATH FAUGHT FOR US, *and hath Laughed from Heaven at all their* ENDEAVOURS, *and ſuch is the force of Truth, that neither Humane Strength nor the Gates of Hell can pluck it up. Neither are ſo many free Cities, ſo many Kings, and ſo many Princes* MAD, *becauſe they have ſeparated from the Sea of* Rome, *and rather joyned themſelves to the Goſpel of Chriſt.* Thus the *Apology.*

If I ſhould now throughly ſhew, in how many Inſtances the above Deſcription has been our Caſe, it would ſwell this to an undue Bulk; and I ſhould be obliged to remember things; which time, and a better aminiſtration, have laid to Sleep: Not but that any of middle Age, and tollerable Obſervation are capable of calling to mind a great many inſtances wherein the Paralel Suits; and here I am the rather willing to leave it, not judging it meet to Recriminate upon a whole Body, for the Faults of an Excluded Member; who, while he is crying out againſt Schiſm and Schiſmaticks, forgets his own Separation and Diſobedience from a Power which he pretends to own, of which poſſibly more anon. What I particularly now make my Buſineſs, and to which I return, is to conſider his Scurrilous Pamphlet, Entituled, *PRIMITIVE HERESIE REVIVED*, &c. by which he hath Charged us, the People

People called *Quakers*, in Faith and Practice, with divers Errors, the chief of which are, that we deny the Incarnation of Chriſt, the Truth and Reality of his Death and Sufferings, the Reſurrection and Future Judgment, that we deny Marriage, and Preach up Fornication, contemn Magiſtracy and Government; which Charges, tho' of the greateſt and fouleſt kind, he will not, as himſelf ſays, *take up the Readers time to prove*; but refers him to his former Books, which have been already anſwered, and his Abuſes and Falſities therein laid at his Door. So that if I reſolved to take his Example: I need ſay no more, than that theſe his Charges are, near all of them, already anſwered by *George Whitehead*, in the *Antidote* aforeſaid, and refer the Reader thither, and this I might the rather do, becauſe, for Forty or more Years paſt, there have been frequent and repeated Accounts of our Belief, in ſome or other of theſe things, as they have happened to be made Charges upon us by our Adverſaries during that time: But I am contented for this once *Actum Agere*, and to bring into this, out of ſeveral of our Ancient *Friends Books*, ſome account under each of theſe heads, whereby the *Reader* may ſee, that our *Faith* and *Practice* herein, ſince we have been a People, hath been agreeable and conſonant to the Holy Scripture; and do ſo continue to this day: And if upon inquiry, we are found agreeable to that; I ſhall not matter whether we be ſo or not, to the controverted Records of uncertain, and unſound Antiquity: Nor ſhall we need be at all affrighted, if we do find our ſelves to differ; from what is to be found under the ſpecious names of *Ignatius*, *Policarp*, &c. tho' living within 150 Years after Chriſt, nor under the great names of them

Prim. Her. Rev. p. 2.

them called *Fathers* in the ſucceeding Ages; of which Subject many have written, & may have perhaps evinced, that the great uncertainty of not being deceiv'd by them, and the little advantage if not ſo; will not, nor cannot admit us to value them ſo, as to be determined by them rather than by the Holy Scriptures, which in this Nation, is commonly called the RULE of *Faith*. And tho' this Man to divert his cares, his fears, and to ſupply his wants, may ſpend his time in Catalogues of *Hereſies*, and the Stale Tracts of uncertain Perſons, to enable him to club Quotations, and clap them upon the back of Charges taken from our profeſt Adverſaries, from whom in part, he receives his Bread; yet I doubt not, but to bring in ſuch a train of Evidence in theſe Queſtions wherein we are ſaid to be Heretical, as will ſufficiently evidence to the Impartial Reader, that the Charge, as as well as the Man, is falſe; and that our belief in theſe Articles is Scriptural: The Method I purpoſe to take herein, is this, I ſhall ſet down in a methodical order, the ſeveral Teſtimonies under each diſtinct Head, according to the priority of time in which they were written, ſo that upon a ſhort view, the Reader may have recourſe to each.

Some Testimonies to Christ Jesus, as the Son of God, and come in the Flesh.

SECT. II.

Books Titles

A Confession and Profession of Faith in God, &c. 1651. *by* Rich. Farnsworth.

Page 2, 3, 4. 'WE Profess and Confess Faith in 'God the Father, and in Jesus 'Christ his Eternal Son, the True 'God, and in the Holy Spirit: 'And we do acknowledge the 'Holy Scriptures of the Old and New Testament 'to be the Words of God. — And there is none 'other Gods but One, and this is 'God the Father which we own, 'and Profess Faith in, and in Jesus 'Christ his Eternal Son, who said, '*I and my Father are One* (upon 'which saying the *Jews* took up *Stones* 'to Stone him) yet notwithstanding 'the same *Christ* that the *Jews* hated, 'we love, believe in, and own, who 'was delivered up to be Crucified 'for our Offences, and was raised 'again for our Justification, who is the True God: 'And him we Own and Professs Faith in, and in 'the Holy Spirit, God; together equal with the 'Father and the Son, One God over all Blessed for 'ever. And unto us (and all True Christians) the 'Saints in Christ Jesus. It is given in the Behalf 'of Christ, not only to Believe on him, but also 'to Suffer for his Name sake.

Isa. 44. 8.
1 Cor. 8. 4.
John 10. 30, 31
Mark 12. 29, 30, 31, 32, 33, 34.
1 Cor. 8. 5, 6.
Rom. 4. 25.
Isaiah 45. 6.
Eph. 4. 4, 5, 30.
John 4. 24.
Phil. 1. 1, 29.

P. 10, 11. VII. 'In the next place, 'truly to know this Lord Jesus 'Christ come in the *Flesh*, as the New 'and Living Way to the Father, 'the *Immanuel* (God with us) 'making the Attonement by the Blood of his Cross, 'to have all things subject unto him, his Servants 'in him, and he in them; which is the great My- 'stery of Godliness, hid from Ages and Genera- 'tions until the fulness of time, and then Manifested 'in the Flesh, Justified in the Spirit, Believed on 'in the World, and Received up into Glory; which 'none of the Wise Men of the World ever knew, 'or can know by all their Learned Skill of Earthly 'Wisdom; nor any Man that Lives after the Flesh, 'or satisfieth himself with Hearing, Reading, Telling 'or Talking of him, or concerning what he or his 'Apostles did, said or suffered; as those that vain- 'ly take his Name into their Mouths (on most 'occasions of their Invented Ways) but know him 'not, neither by his Divine Nature nor Name, nor 'HOW GOD AND MAN BECAME ONE 'CHRIST JESUS, how that which may be known 'of God is manifest in Man, how he is *The Wonderful 'Counsellor, the Mighty God, the Prince of Peace: 'The Author and Finisher of our Faith. How he saves 'his People from their Sins*, is the Reconciler without 'Imputation of Sin: How he is Formed in his Ser- 'vants, and Cleanseth them by his Blood from all 'Sin and Unrighteousness; how they take up the 'Cross and follow him, or what the Cross is; how 'the Body becomes Dead because of Sin, and the 'Spirit Alive for Righteousness sake: How they 'are Members of his Body, of his Flesh, and of his 'Bones; how he is their *Leader, and Captain of 'Salvation*,

The One Good Way of God. Printed 1661. Written by *Rich Hodden.*

'*Salvation*, made perfect through Sufferings: How 'they are Baptized into his Death, and Saved by his 'Life: How the Union is perfected in all the Parts 'and Members of his Body the Church: What the 'Church is, or how his Body; or what it is to eat 'his Flesh, and drink his Blood; without which (as 'himself said) we have no Life in us: How every 'Knee shall bow to him, of things in Heaven, in 'Earth, and under the Earth; and confess that Jesus 'Christ is Lord, to the Glory of God the Father: 'How he is that Blessed and Only Potentate, King 'of Kings, and Lord of Lords, the Head of all 'Thrones and Dominions, and every Name that is 'named.

A Vindication of the Principles and Practices of the People called Quakers, 1665 By Geo. Bishop.

P. 2, 13, 14. This is answered in part already, by what is said to the former Question, which in effect is this--- 'That that which en-'lightens, which shews a Man his 'Heart, his Reins, and tryeth them, 'which reproves; which makes manifest, is Christ 'the Light; which *Christ* is the same that was born 'of the Virgin *Mary*, which was made Flesh, which 'sitteth at the right Hand of God, which was Cru-'cified, Dead, rose again from the Dead; and 'ascended far above the Heavens, that he might fill 'all things, who when he was in the days of his 'Flesh with his Disciples, said, *It is* John 16. 7, 8, 9, 10, 11. '*expedient for you that I go away; for* 'if I go not away the Comforter will not 'come unto you; but if I depart I will 'send him unto you; and when he is come, he will re-'prove the World of Sin, of Righteousness, and of Judg-'ment; of Sin, because they believe not in me; of 'Righteousness, because I go to my Father; and of Judg-'ment,

'ment, *because the Prince of the World is Judged.* So 'that which reproves the World of Sin, of Righte-'ousness, and of Judgment, the Spirit of Truth, 'which proceedeth from the Father, which testifies 'of Christ, which guideth into all Truth, is the 'thing that now is to be look'd to; *Christ in you,* 'the Hope of Glory; the Mystery hid from Ages 'and Generations, but now made manifest to his 'Saints; the Riches of the Glory of the Mystery: 'Now the Lord is that Spirit---*And* 'when the Spirit of Truth is come, he will 'guide you into all Truth.

John 16. 13. 2 Cor. 3. 17.

Ibid. p. 15. 'Christ and the Light which is within, are not Two, but One; yet are 'they not so One, as that where Christ 'is, there is the Body that Suffered at *Jerusalem*; 'that was Flesh; that proceeded from the Virgin 'Mary, that died, was buried, rose again, and 'ascended, for in that he sitteth at the right Hand 'of God. But where the Light is, there is *Christ,* 'which was in the Beginning with God; by whom all 'things were made that was made. *In whom was Life,* 'and the Life was the Light of Men,

John 1. 2, 3, 4.

P. 11, 12. 'It is objected against 'us, who are called Quakers, That 'we deny Christ (and look not to 'be Saved by him) as he was ma-'nifested without us, but look on-'ly to be Saved by a Christ in us. 'is in my Heart, to answer to such 'satisfaction therein.

Concerning the Sum or Substance, &c. Isaac Pennington. To which this as singly desire

'We do indeed expect to be Saved (yea, and not 'only so, but do already in our several measures 'witness Salvation) by the Revelation and Operation 'of the Life of Christ within us; yet not without

'relation

'relation to what he did without us. For all that 'he did in that Body of Fleſh, was of the Father, 'and had its Place and Service in the Will, and ac- 'cording to the Counſel of the Father. But the 'Knowledge and Belief of that, ſince the days of 'the Apoſtles, hath been very much held in the Un- 'righteouſneſs, and in the Separation from the In- 'ward Work of the Power and Life of Chriſt in 'the Heart; which as ſo held cannot Save any. But 'whoever feels the Light and Life of Chriſt re- 'vealed in him, and comes into Union with God 'there-through, he feels the Work of Regeneration, 'of Sanctification, of Juſtification, of Life and Re- 'demption; and ſo comes to reap Benefit inwardly, 'and to partake of the Bleſſed Fruits of all that 'Chriſt did outwardly. Yea, he that is thus one 'with Chriſt in the Spirit, cannot exclude himſelf, 'nor is excluded by God, from the Advantage of 'any thing, nor every thing that Chriſt did in that 'Body of Fleſh.

Immediate Revelation, &c. *By* Geo. Keith.

P. 243. 'The Doctrines and 'Principles of the People called 'Quakers, as well as the People, 'do indeed more acknowledge the 'Man Chriſt Jeſus, than any of them all: Inaſmuch 'as we do believe and acknowledge that a meaſure 'of the ſame Life and Spirit of the Man Chriſt 'Jeſus, which dwelt in him in its Fullneſs, and had 'its Center in him which came in the Fleſh, and 'was born of the Virgin *Mary*, and is now glorified 'in Heaven, is communicated unto us, and extends 'it ſelf into our Hearts and Souls, and whole In- 'ward Man, ſo that the Man Jeſus, who *Simeon* im- 'braced with his Arms according to the Fleſh, is, 'according to the Spirit, our Life and Glory, by

'whom

' whom we receive Light, Grace and Truth, and
' through whom we have acceſs unto God.

P. 358. ' Yet notwithſtanding for
' your Satisfaction, we do now *Journal.* Geo. Fox.
' plainly and ſincerely declare, That
' we *Own* and *Believe in God*, the Only Wiſe Omni-
' potent and Everlaſting God, who is the *Creator* of
' all things both in Heaven and in the Earth, and
' the *Preſerver* of all that he hath made; who is *God*
' over all Bleſſed for ever: To whom be all Honour
' and Glory, Dominion, Praiſe and Thankſgiving,
' both now and for evermore. And we do *Own* and
' *Believe in Jeſus Chriſt*, his beloved and only begot-
' ten Son, in whom he is well pleaſed; who was
' Conceived by the Holy Ghoſt, and Born of the
' Virgin *Mary*; in whom we have *Redemption* through
' his *Blood*, even the *Forgiveneſs* of *Sins*: Who is the
' *expreſs Image of the Inviſible God*, the Firſt-born of
' every Creature, by whom were all things created
' that are in Heaven, and that are in Earth, Viſible
' and Inviſible, whether they be Thrones, or Domi-
' nions, or Principalities, or Powers; all things
' were Created by him. And we do *Own* and *Be-*
' *lieve* that He was made a Sacrifice for Sin; who
' knew no *Sin*, neither was *Guile* found in his Mouth.
' And that he was *Crucified* for us in the *Fleſh*, with-
' out the Gates of *Jeruſalem*; and that he was *Buried*,
' and *Roſe* again the *Third* day, by the *Power* of his
' *Father*, for our *Juſtification*: And we do *Believe*
' that he *aſcended* up into *Heaven*, and now ſitteth
' at the *right Hand of God*. This *Jeſus*, who was
' the *Foundation* of the *Holy Prophets* and *Apoſtles*, is
' our Foundation: And we do Believe that there is
' no other *Foundation* to be laid, but that which is
' laid; even *Chriſt Jeſus*; who we *Believe* taſted

'*Death* for *every Man*, and shed his *Blood* for *all* '*Men*, and is the *Propitiation* for our *Sins*, and not 'for ours only, but also for the *Sins* of the *whole* '*World*.

A Serious Apology, &c. 1671. *By* G. Whitehead *and* W. Penn.

P. 149. 'We do Believe in One 'Only Holy God Almighty, who 'is an Eternal Spirit, the Creator 'of all things. And in *One Lord* '*Jesus Christ*, his Only Son, and '*express Image of his Substance*, who took upon him 'Flesh, and was in the World, and in Life, Do-'ctrine, Miracles, Death, Resurrection, Ascention 'and Mediation, perfectly did and does continue 'to do the Will of God; to whose *Holy Life, Power*, '*Mediation and Blood, we only ascribe our Sanctification*, '*Justification, Redemption, and Perfect Salvation*. And 'we Believe in *One Holy Spirit*, that proceeds and 'breaths from the Father and the Son, as the Life 'and Vertue of both the Father and the Son, *a mea-*'*sure of which is given to all to profit with*; and he that 'has one has all, for those *Three are One*, who is '*the Alpha and Omega, the First and the Last*, God 'over all Blessed for ever, *Amen*.

To these foregoing Citations I could add very many more, both of older and later date, but as I would not needlessly quote Instances, so I hope the Reader will not account me hitherto Superfluous, in rescuing our selves from Calumny and Abuse, in a Charge which appears so plainly to be False; for as plain as is the Sun when on its Meridian, so plain is it that we sincerely own, and heartily believe, all that the Holy Scriptures testifie concerning the Incarnation of *Christ*, and the Union of both Natures, that is, as God and Man.

SECT.

SECT. III.

HIS next Calumny in the order of his Charge is, That we deny the Truth and Reality of his Death and Sufferings. In proof of our Belief whereof, I am already in good part prevented, by the foregoing Teſtimonies; in almoſt all of which, there is ſome mention of his Crucifixion, as well as of his Birth: But however I am content to anſwer *ex abundanti*, not wanting Inſtances of our Belief herein, from whence I can allow Meaſure preſſed down and running over.

Some Teſtimonies to the Truth and Reality of Chriſt's *Death and Suffering.*

Page 3. 'Before *Abraham* was, I am; who was in the Beginning, which was the Word, by which all things were made, which Word became Fleſh, and dwelt among the Diſciples, and Suffered at *Jeruſalem*, and witneſſed a good Confeſſion before *Pontius Pilate*, whom *Pilate* delivered up to the Jews, and the Chief Prieſts and Elders, whom they *mocked and deſpitefully uſed*, and put to Death concerning the Fleſh; but is raiſed up by the Spirit, and aſcended into Glory, which Glory he prayed for, even that Glory whereby he was at firſt by his Father glorified in, wherein he is glorified in his Saints, and is God over all Bleſſed for ever.

The Path of the Juſt Cleared, 1655. *By* G. Whitehead.

John 8. 58. John 1.

John 17. John 5. 22. John 10. 30.

The Brazen Serpent lifted up,&c.1655. By R. Farnſworth.

Page 4. 'Chriſt, in dying for us, 'is our Example in Sufferings, and 'way to the Father, for Chriſt in 'Dying for Sinners and Ungodly, 'died for all; for was not all Sinners and Ungodly 'guilty of Chriſt's Death; but it is by his Blood 'that we are Juſtified, and by his Life that we are 'Saved----In following his Counſel and obeying him, 'through the Croſs which ſlays the Enmity, as he 'became obedient to the Death of the Croſs, who 'is our Leader and Example, and is the Author of 'Eternal Salvation to all that obey him, but none 'elſe.

A new Catechiſm, 1664. By W. Smith.

'We believe that all things 'which are ſpoken by the Holy 'Prophets and Apoſtles concern-'ing Chriſt, are true according to 'the Scriptures: We believe that all the Diſpen-'ſations of God, which are manifeſted by the Scrip-'tures, are altogether true, and that they were all 'fulfilled according to the determinate Will and 'Counſel of God: So that our Faith concerning 'Chriſt in us, and the Work which he there worketh 'for us, doth not all make void any of the Diſpen-'ſations of God, which in times paſt were revealed 'unto his Holy Prophets and Apoſtles, and by them 'teſtified in the Scriptures; ſo that the Work 'which the Father then gave unto the Son to do, we 'believe that he fulfilled according to the Father's 'Will, and that all things pertaining to Life and 'Salvation were FULLY and PERFECTLY in him, 'and that he humbled himſelf to the Death of the 'Croſs, and from Death did riſe again: And we 'believe that he is the Reſurrection and the Life, and 'gives Eternal Life to all that believe in him.

P. 19, 20. 'We Believe and 'Teſtifie, that this *Jeſus* of *Na-* 'zareth wrought out, fulfilled all 'Righteouſneſs in his Obedience, 'both in DOING and SUFFER- 'ING the Holy Law and Will of God, and that 'this Righteouſneſs ſo wrought out and fulfilled, 'was not for himſelf, but for, or becauſe of all 'ſuch as truly, ſeeing they have no Covering or 'Righteouſneſs of their own, flee unto, and lay 'hold of him and his Everlaſting Righteouſneſs, 'by a True and Living Faith.—We Believe and 'Teſtifie, That his Blood exceeds not only the 'Blood of Bulls and of Goats, but the Blood of 'the beſt Man or Men that ever was, or ſhall be, 'in the World. And we do, in the ſight of God, 'really own the Blood of the Son of Man; both 'according to the Hiſtory, and in the Myſtery (as 'we do his Croſs) both as Shed for us, and to be 'Drank by us; both as beſpeaking Remiſſion of 'Sin paſt through Faith in it; and as Sprinkling 'the Conſcience of True Believers, and Cleanſing 'them from all Sin.—But becauſe we Teſtifie, 'that it's not the Notion, or bare Hiſtorical and 'Literal Belief of thoſe things, that Juſtifie, or make 'us Really free from that which comes upon every 'Soul of Man that doth Evil, whether *Jew* or *Gen-* 'tile, *Profeſſor* or *Prophane*, but only the Life and 'Virtue of this Blood received into the Heart, by 'that Living Faith, which Chriſt alone is the Au- 'thor of. Therefore are we Branded with Slight- 'ing the Blood of the Man *Chriſt*, &c. thongh we 'Teſtifie our Eſteem thereof, both in the Hiſtory 'and in the Myſtery, and that without the Life 'and Virtue of this Blood there is no Remiſſion.

Rebellion Rebuked, &c. 167. *by* John Crook *and* William Bayly.

Truths Vindication, &c. 1679. Eliz. Bathurst.

P. 9.—'Therefore we do Confess to his Sufferings, according 'to the Scriptures; for Christ 'also hath once Suffered for Sin, 'the Just for the Unjust, that he might bring us 'to God; being put to *Death in the* 1 Peter 3. 18. '*Flesh, but Quickened in the Spirit*; we 'own his Death, as an Acceptable and 'most Satisfactory Sacrifice to God for the Sins 'of all, and is of Blessed Advantage to all that re-'ceive Faith in his Blood, *Whom God* Rom. 3. 25. '*hath set forth to be a Propitiation through* Eph. 5. 2. '*his Blood to declare his Righteousness* '*for the Remission of Sins that are past*, 'through the Forbearance of God; and he hath given 'himself for us an Offering and a Sacrifice to God for 'a Sweet Smelling Savour. Also we Believe, that as 'Christ Died for our Sins, so he was Buried like-'wise, and rose again according to 1 Cor. 15. 3, 4. 'the Scriptures. *But now is Christ* 20. 21. '*Risen from the Dead, and become the* 'first Fruits of them that Sleep: For 'since by Man came Death, by Man came also the 'Resurrection of the Dead. The Apostle mentions 'this as the Assurance which God gave to Men 'of his Judging the World at the Great Acts 17. 31. 'Day, by his *Son Jesus Christ*, name-'ly, his having Raised him from 'the Dead.

A Mirrour, &c. 1683. *by* Sam. Wattson.

P. 31, 32. 'And the Preaching of 'this *Jesus*, Powerful Shepherd and 'Bishop of our Souls, was in the 'Heavenly Authority of his Father 'in which he spoke forth all things appertaining to 'Life and Salvation, and are left upon Record by 'tho-

'thoſe who were Witneſſes of his Coming in a moſt
'Special Manner, by *Matthew*, *Mark*, *Luke*, and
'*John*, who were Witneſſes, with many more, of
'his Doctrine, Life and Suffering, which laid *down*
his Life for his Sheep; as 'tis Written,
Mat. 27. 28. '*They ſtripped him, and put on him a Scar-*
'*let Robe, and when they had platted a*
'*Crown of Thorns, they put it on his Head, Nailing*
'*him to the Croſs, Spitting upon him, and Mocking him,*
'*ſaying, Hail* KING *of the* Jews; tho' he had done
'nothing worthy of Death; yet the Hard-hearted,
'who Rejected the Corner Stone, ſaid, *We have a*
'*Law, and by our Law this Man muſt Die.* So, re-
'fuſing the Juſt One, and the Saviour of the World,
'they choſe *Barrabas* to Live. This Cruelty Acted
'it ſelf in a Guileful Spirit, to Deſtroy him in
'whom was found no Guile, neither ever was it in
'his Mouth. This is he who Suffered under *Pon-*
'*tius Pilate*; was Crucified, Dead and Buried, and
'the Third Day Roſe again; who aſcended, and
'ſitteth at the Right Hand of God the Father,
'from whence by his own Power he comes to Judge
'both the Quick and the Dead. This is he in whom
'I Believe, and is my Saviour, in and through
'whoſe Precious Blood is my Salvation and Re-
'demption, and not in another (which Thouſands
'with me are Witneſſes of) whoſe Bleſſed Pro-
'miſe we Believe in, and in meaſure made partа-
'kers of, that he would *ſend the Comforter, the Spi-*
'*rit of Truth*, whom the World could not receive,
'becauſe they knew him not; he ſhall bring all
'things to Remembrance, and ſhall lead and guide
'into all Truth; *And he that is in you, ſhall be*
'*with you to the end of the World.* This is the Bleſ-
'ſed Saviour, whoſe Appearance is in Spirit, as the

'Apoſtle Teſtifies of his Second Appearance without Sin to Salvation, which cannot be known but by his Spiritual Work in the Inner Man, whoſe Appearance and Manifeſtation is to Deſtroy the Works of the Devil, which is Sin, Unbelief, and all Unrighteouſneſs whatſoever, that he alone may Rule and Reign in Man and Woman, who brings Salvation to their Houſe.

This his Second Charge, of our Denial of the Truth and Reality of Chriſt's Death and Sufferings is, I think, by the foregoing Teſtimonies, ſufficiently Cleared; it appearing from them, that his Charge, of our having *left the Body of Chriſt, as a Forſaken Vail and Garment, to Rot in the Grave. And Careleſs of what is become of it, as a thing now of no Virtue or Conſequence with Us*, is Falſe, if a Succeſſion of Teſtimonies of our Belief herein, produced for about Forty Years can Prove it; yet if theſe are Judged too few, I have many more in Store; not that I can at all doubt that theſe are not enough to ſatisfie Honeſt Enquirers at a diſtance; and alſo to Invite them to a nearer View of us herein, and in the whole Syſtem of one Faith, it being for the ſake of ſuch, that we find our ſelves Concerned, to Oppoſe the Truth of our Profeſſion, to the Falſity of our Enemies Charges. For with reſpect to our ſelves, we do Enjoy great Peace and Quiet, though thus Evilly ſpoken of, as knowing, it was by our *Saviour* ſo foretold it ſhould be, who alſo himſelf was ſaid to have a Devil, to be a Seducer, a Samaritan, and a Winebiber, his Apoſtles and Servants of Old, found ſuch-like Treatment, *Stephen* being Stoned, as a Contemner of God, of his

Prim. Here. &c. P. 7.

his Law, of *Moſes*, and of the Temple: And the Apoſtle *Paul* was accounted a Heretick, a Deceiver, a Mad-man, a Blaſphemer, a Seditious Perſon, and a Contemner of the Law of his Fathers. What better may we then expect from the ſame Spirit working in that Snake, which hides himſelf in Graſs or other Subterfuge.

SECT. IV.

I Come now to his third Charge, *That we deny the Reſurrection, and Future Judgment*, which upon enquiry, will be found as Falſe as the foregoing Charges, and it cannot well be otherwiſe, for it is next to impoſſible to be Orthodox in them, and Heretical in this, their dependance on each other is ſuch: And the Apoſtle's Argument is very ſtrong; *If we had hope only in this Life, we were of all Men moſt Miſerable*: For true Religion cannot incline a Man to believe and be obedient to ſuch Principles, as here expoſe him to utmoſt Dangers, and hereafter to no Joys: Chriſtianity is a Complex of more rational Truths, than ſo to Claſh and Jarr: And however Fooliſh the Man accounts us, we are more Learned in the School of *Chriſt*, than to deny or be ignorant of ſo ineſtimable an Advantage, as is the Reſurrection by *Chriſt* to Eternal Glory, and of that Future Judgment by which the States of Men muſt be determined. I now ſubjoyn ſome Teſtimonies hereof.

P. 4, 5

The Lying Spirit, &c. 1658. William Smith.

P. 4, 5 of his Works. 'Therefore 'Wo be unto all Epicures, who 'put the Judgment of the Lord 'afar off, and ſit down at eaſe in 'the Fleſh, and make their Belly their God, mind-'ing Earthly things, devouring God's Creation to 'ſatisfie a Luſtful Appetite, and ſo Treaſuring up 'Wrath againſt the Day of Wrath, and Revela-'tion of the Righteous Judgment of God, who 'will render to every Man according to his Deeds, 'when the Workers of Iniquity will not be known 'by him, but muſt all depart from him into Ever-'laſting Fire, there to abide under the Eternal 'Judgment.

Humphry Smith's *Works*, *about* 1660.

P. 332. 'And he that dieth in 'his Sins, not believing in the 'Light, which makes an end of 'Sin, cannot come where *Chriſt* is, 'and ſo the Tree falling there it lieth; and as 'Death leaveth, Judgment findeth; ſo ſhall the 'Reward according to the Deeds be; and then 'ſhall every Man ſtand or fall to his own Maſter; 'the Servants of the Devil to their Maſter, and the 'Servants of God to their Maſter; and there is no 'more Maſters but them two, and no Man can ſerve 'them both.

Edward Burroughs *his Works*, P. 440.

'Again concerning *Chriſt*, We 'believe that he is one with the 'Father, and was with him before 'the World was; and what the 'Father worketh, it is by the Son; for he is the 'Arm of God's *Salvation*, and the very Power and 'Wiſdom of the Creator; and was, is, and is to 'come, without Beginning or End.

'And

'And we believe, That all the Prophets gave 'Teſtimony to him, and that he was made Manifeſt 'in *Judea* and *Jeruſalem*, and did the Work of the 'Father, and was Proſecuted of the *Jews*, and was 'Crucified by his Enemies; and that he was Buried, 'and roſe again according to the Scriptures.

'And we believe, he is now aſcended on High, 'and exalted at the right Hand of the Father for 'evermore; and that he is glorified with the ſame 'Glory that he had before the World was; and 'that even the ſame that came down from Heaven, 'is aſcended up to Heaven; and the ſame that deſ-'cended is he that aſcended.

'And we believe, even that he that was Dead is 'Alive, and lives for evermore; and that he cometh, 'and ſhall come again, to Judge the whole World 'with Righteouſneſs, and all People with Equity, 'and ſhall give every Man according to his Deeds 'at the Day of Judgment, when all ſhall riſe to '*Condemnation* or *Juſtification*; he that hath done 'good, ſhall receive Life, and he that hath done 'Evil, Everlaſting Condemnation.

P. 197. of his Works. 'And thus 'in the Blindneſs of their Uncir-'cumciſed Hearts, they heap up 'Wrath againſt the Day of Wrath, 'and Revelation of God's Juſt Judgments upon them. 'Where is he that comes from the Dead, to tell us 'what is in another World; Let's Eat and Drink, 'and take our Fill of Pleaſures, for to morrow we 'Dye and are not, ſay they.

God's Virtue, &c. 1670. *By* Tho. Taylor.

P. 9.

A Teſtimony, &c. 1677. By George Fox.

P. 9. 'And how God hath anointed Jeſus of Nazareth with the 'Holy Ghoſt, and with Power, who 'went about doing good, and Healing 'all that were Oppreſſed of the Devil, for God was with 'him; and we are Witneſſes of all things which he did, 'both in the Land of the Jews, and in Jeruſalem, 'whom they ſlew and hanged on a Tree, him God raiſed 'up the third day, and ſhewed him openly, and we did 'eat and drink with him after he aroſe 'from the Dead, and he commanded us 'to preach unto the People, and to teſtifie 'that it is he that is ordained of God, a Judge of 'Quick and Dead. And to this do we teſtifie, which 'are the People of God in Scorn called Quakers.

Acts 10. 41.

A Catechiſm, 1673. By Robert Barclay.

P. 159. of his Works. 'Marvel 'not at this, for the Hour is 'coming, in which all that are in 'the Graves ſhall hear his Voice, 'and ſhall come forth; they that have done good, 'to the Reſurrection of Life; and 'they that have done evil, to the Re- 'ſurrection of Condemnation. *But* 'the Heavens and the Earth which are 'now, by the ſame word are kept in ſtore, 'reſerved unto Fire againſt the Day of Judgment, and 'Perdition of Ungodly Men.

John 3. 28, 29.

2 Peter 3. 7.

Election and Reprobation, p. 24. 1678. By William Gibſon.

'The Angels which fell had a 'State of Reſt and Peace with 'God; this was the firſt State 'which *Jude* here ſpeaks of, but 'they kept not this firſt State and Habitation, but 'left it, yea, loſt it, through Preſumption, Irre- 'verence

' verence and Neglect of their Duty; whom God ' in his Righteous Judgments hath reserved in Ever- ' lasting Chains under Darkness, unto the Judgment ' of the Great Day.

P. 3. ' For at the Great Tri- ' bunal Christ Jesus will not fear ' to tell them, it was Work of ' Iniquity; For, said he, *Inasmuch* ' *as ye have done it to one of the* ' *least of my Brethren, ye have done it unto me.*

An Antichristian Conspiracy, &c. 1679. *By* Tho. Wynne.

P. 7. ' The *Quakers* deny no Re- ' surrection that is according to ' Scripture; we own the Resurrec- ' tion both of the Just and Unjust; ' we declare to all People, we own the Resurrection ' of the Body, according to the Pleasure of God: ' And every Seed shall have its own Body; and Wo ' to the Wicked in that Day.

A Brief Answer, &c. 1678. *By* W. P.

P. 13. ' And if Christ did say to ' them that in his Members did not ' visit him in Prison, *Depart from* ' *me, ye Cursed, into Everlasting Fire,* ' *prepared for the Devil and his Angels*; What will ' he say to you, that do cast him in his Members ' into Prison? Seeing Christ said so to them that ' were too short in their Duty towards ' his People, What will he say to you, Matt. 25. 32. ' that are Cruel and Spiteful towards ' his People? Read these Scriptures to the end, ' and you may see the Reward both of the Godly ' and Ungodly, the Portion of the Faithful and Un- ' faithful.

The Unequal Unyoaked, &c. 1683. *By* Peter Price.

' This

William Deusberry p. 394. *of his Works.*

'This is not to Rule for God, 'an Account you must give, to 'the Judge of Heaven and Earth. 'Oh Men! How will you ſtand 'in that Day, when it ſhall be ſaid unto you, *I 'was Sick and in Priſon, and you Viſited me not*; 'Hungry, *and you gave me no Meat*; *Naked, and 'you Cloathed me not*; *a Stranger, and you took me 'not in.* The Day is near, to this Account you 'will be called by the Lord of Life and Glory.

John Burnyat *in his Works.*

P. 204. 'We own the Reſur-'rection, and do believe that the 'Righteous ſhall aſcend into Glo-'ry, and be Glorified in Heaven 'with an Eternal Reward; and that the Wicked 'alſo ſhall Riſe and come to Judgment, and be 'turned into Hell, to receive an Eternal Puniſh-'ment.

Here I have brought Twelve Witneſſes, to Teſtifie contrary to this Man's Falſe Charge; which they do ſo Scripturally, and Truly, as Effectually to wipe it off, and leave no room for this Snake of Envy to hide himſelf in a Colour of Truth; if it may be allowed more reaſonable for a Man to Declare his own Faith, than to be obliged to ſtand by the Declaration of it made by his Enemy. And this Man, is Willfully or Ignorantly, unknowing of our Belief herein: For we continue to ſay, That in order to Salvation, Man muſt in this Life Witneſs the Redeeming Power of *Chriſt Jeſus* to Quicken and Raiſe him out of Sin, which, when Man does Witneſs, he is then in Scripture Acception, *Partaker of him who is the Firſt Reſurrection.* And every

Man

Man ſo Redeemed, and Raiſed, does Faithfully, and of neceſſity muſt, Believe the Future Reſurrection into Eternal Glory; and the Future Reſurrection of the Wicked to Everlaſting Torments. As for the Body, 1 *Cor.* 15. 37. *Thou ſoweſt not that Body that ſhall be.* But we are Heartily Satisfied with the Apoſtle, Verſe 38. *That God giveth it a Body as it pleaſeth him.* Our Belief herein hath often been Declared, notwithſtanding which, becauſe we are not Fooliſhly Querying, as the Apoſtle ſays ſome were, *with what Bodies the Dead are Raiſed*, they will needs have us *Hereticks*: The Groſs Conception, concerning Reſurrection of Bodies, is well Contradicted by a Biſhop in a late Sermon before the King, *viz.* 'We ſhall at laſt eſcape 'out of this Vile World, and from theſe Vile Bo-'dies: We ſhall ariſe above the Depreſſion of Senſe 'and Imagination, and the Diſorders of Appetite 'and Paſſion. We ſhall drop our Bodies, with all 'the Neceſſities and Weakneſſes that hang about 'them, and ſhall ariſe into a State of Pure and 'Clear Light; into a State of Purity and Perfecti-'on; into the Angels and Saints, and be brought 'to ſee and enjoy God to all Eternity; and that 'too with all the Fulneſs of Comprehenſion, as well 'as Joy, that our Faculties in their utmoſt En-'largment and Elevation are Capable of. Of this enough is ſaid here; I muſt now look upon another Line of this our Adverſaries, and I have found a very ill one in p. 9. That we think our *own Fleſh and Blood, to be the Fleſh and Blood of Chriſt*, &c. But it happens that I have brought ſome among the foregoing Teſtimonies againſt it, and he only Urges himſelf for an Authority, who I ſhall anon prove to be a Splitter of Sentences, an Enemy to Colons

and

and Semicolons, and Orthodox Doctrines, when in a *Quakers* Book.

SECT. V.

HIS Fourth Charge is, That we *Abſtain from the Sacraments, and the Prayers of the Church*; which he ſeems to think of ſuch Moment, as to be the *Guards of the Truth, and Importance of Chriſt's Outward Sufferings*, and that where taken away, *Men fall from the True Faith in them.* But then *è contrá* it ſhould follow, that where theſe are, there True Faith remains, which does not appear either in his own, nor the Practice of very many others who have them: But if Fellowſhip in Miſery is any advantage; enough of Company he has afforded us, for there is a pretty many up and down in the World that do not uſe his Prayers. As for our ſelves, I muſt truly Confeſs, *That we know not how to Pray as we ought, but the Spirit it ſelf helpeth our Infirmities.* And I take the Holy Spirit to be a Surer Guide, both for Time, Matter and Manner of Prayer, than what he would give us in the ſtead thereof. But here he is ſo ſure of his Charge, that he makes Quotations; his firſt is out of, *News out of the* North, by *G. Fox*; I cannot Examine it, not having the Book by me; but I much queſtion the Truth of the Quotation, as anon it may be the Reader will think I have cauſe. His next Quotation is out of *Edward Borrough*'s, p. 190. of his *Works*; it was well for me that I had this direction, or elſe I know not how I ſhould have found it; for as the Words lye in his Charge, they are not like

E. B's

E. B's Words: The Snake has here declared himſelf an Enemy to well-plac'd Stops, and given us to underſtand, that he more Merits Advancement in *Spain* than in *England*: He begins a Quotation thus, *Their Doctrines are of the Devil, who* — (but he has left out what follows) *denies the Truth which the Scripture bears Witneſs of.* Thus good things are ſpoiled by ill Handling, and Orthodox Sentences made Heretical; but this is not to be wondered at, when an Inquiſitor has Cut, or a Snake Bit them. His next Quotation is in p. 191. and here he is playing the like Pranks; for when he has made up a Period, pick'd out of three places, the laſt of them Concludes, *Theſe are Damnable Hereſies, even to the Denying the Lord that bought them*; (And leaving out what follows, and which ſhews who they are that do ſo) *for they Deny the Light of the Lord Jeſus Chriſt given to every Man, to be the only Teacher, and the only Guide of Man; and they that do deny the Light of Chriſt, with which every Man that comes into the World is Lighted, to be ſufficient to lead to Chriſt, and to the Kingdom of God (as theſe Teachers in this Age do) they do deny the Lord that bought them.* He continues his Quotation out of Page 644. of *E. B*'s Works, but here, as before, he hath cut off, *I ſhould ſhew you according to Scripture.* Sure this Man has an Enmity to the Holy Scriptures, when mentioned by us, that he thus cuts out the Word when he meets it in his way. But by this time it may appear, that his Charge of Hideous Blaſphemy and Outrage, proves to be, a Hideous Stinking Vapour; and that himſelf deſerves to be added to the Congregation, at the next Edition of the *Index Expurgatorii*. Page 10. Speaking of his *Diſcourſe of Water-Baptiſm*, he ſays,

It seems to have had some Effects already, even with G. Whitehead *himself.* He says true; it has had some Effect, for it did occasion a Chapter in *G. Whitehead*'s Answer, *An Antidote*, &c. in which Chapter, the Malice and Impertinency of that Discourse is some-what shewn. But if he thinks it had any other Effect, the Boast is full as Vain and False as his former ones; of which I have already taken notice. This will best appear by *G. Whitehead*'s own Words, which he has neither fully nor truly given, by so imperfectly Quoting them: The place in Page 114. of the *Antidote* is this, 'Yet others being 'more Conscientiously tender in the Observation 'thereof, we are the more tender to these, so as not to 'Censure or Condemn them, meerly for Practicing 'that which they believe is their duty, either in Breaking of Bread, or Water-Baptism; yet desire they 'may see further, and come under the Higher and Evangelical Dispensation of the Spiritual Communion 'and Bread of Life, and Cup of Blessing from Heaven '(which can only Nourish the Soul unto Eternal 'Life) and of the Spiritual Baptism of Christ, 'which only is the Souls Sanctifying and Saving 'Baptism; so that this One Baptism, and this One 'Bread, which is the Substance they may Livingly 'partake of. Now *Charles*, from thy Maiming of this place, it is much easier for *George Whitehead*, and all that will Read it, to be confirmed in a Certain Knowledge of thy Baseness, than to be Converted to the Communion of One, who makes Lies his Refuge, and Deceit his Support.

As to our Belief, with Respect to Baptism and the Supper, it has been very frequently Published, in Opposition to the False Constructions of our Enemies, and while we most Stedfastly Believe,

Assert

Assert, and in measure Witness; that Baptism, which is not *a putting away the Filth of the Flesh:* And that Holy Supper, of which Christ hath said, *I will come into him, and Sup with him, and he with me*; we cannot go back to less Beneficial Types. Who please to see these, Scripturally and very Largely Defended and Discussed, may find it done in *Robert Barclay's* Apology, which is very easie to be had, whether I refer the Honest Reading Enquirers for further satisfaction herein: And come to his next Charge of being *Gnosticks, Denying Marriage, and Preaching up Fornication.* He might have as easily said, We were *Nicolatians*; and then, upon an express Text, Warranted our Damnation. It is time for us to examine his *Charge*; why that is, That the *People* called *Quakers* forbid to Marry, and Preach up Fornication; which is implied in the Title Page, and abundantly Charged in the Contents. This is general enough; for I cannot find one Married or Single *Quaker* left out. Now it is time to Prove it, when it is so home laid: in order for Proof, I come to Page 12. and there he says, He does not *Charge all the* Quakers *with this*; *no, nor the greatest Number of them*; *only those called New* Quakers *in America.* The first Charge runs over *England*, and all the rest of the World, where there are *Quakers*; the last is Limited only to *America. Ah* Charles! *Dost think this Looseness will carry thee off:* This is a very Loose way of Charging, and is at best an Equivocal Lie: But after *his hasty running from his Charge*, he stops at a distance; *But the* Quakers *are thus far Answerable, That all this Wild Extravagance is a Natural Consequence of their Common Principle, and Notion of the Light within.* I looked for his Proofs, but he has

none here, and therefore I ſuppoſe it is, he asks us two Queſtions, to ſee if he can Snap us with Poor Silly Anſwers. (For it is a Jeſt to think he will allow us any other.) Well, ſince I can get nothing elſe from him, I will take his Queſtions; which are:

'Now let me ask the Old *Quakers*, Are they the 'Children of the *Reſurrection?* They muſt anſwer, 'Yea, or go againſt their own Avowed Principles: 'And if *Yea*, then the Text is plain againſt their 'Marrying.

This is a Shrewd Queſtion, and has a Strange Conſequence; but I ſhall not Reply to it till I have given the other Queſtion too.

'*Let me ask again, Are they* THE CHILDREN 'OF THIS WORLD? *They will all ſay,* NAY, '*For that is the common Epithet by which they De-* 'ſcribe *the* WICKED; *and is a Term that they* 'put *in Oppoſition to* THE CHILDREN OF THE 'LIGHT, *which they beſtow upon* THEMSELVES. '*Now it is Written, That* THE CHILDREN 'OF THIS WORLD MARRY. *Therefore ſay the* 'New Quakers, MARRYIAGE IS A WICKED 'THING, *and Conſequently of the Devil.* And *the* 'Old Quakers *have not yet Anſwered their Arguments,* 'that I can hear of. Then it is high time it be done now, which I will perform by-and-by, but I muſt take my turn to ask *Charles* two Queſtions; to which he ſhall true Anſwer make, in like manner, as he has before made the Old *Quakers*: My firſt is:

Charles,

Charles, Art thou *a Child of Wrath?* He muſt anſwer, *Yea*; or go againſt his own Avowed *Principles*. And if *Yea*; then the Text is plain againſt his Inheriting *the Kingdom of Heaven*. This is very hard, a Man ſhould ſend himſelf thus to Hell; but don't Wonder, till we ſee what the next Queſtion will do.

Let me ask again, *Charles*, Art thou a Diſobedient Son? He will ſay, *Nay:* For that is the common Epithet by which he deſcribes the Obedient; and is a Term that he puts in Oppoſition to *Loyalty*, which he puts upon *himſelf*. Now it is written, *Diſobedience is as the Sin of Witchcraft*. Therefore, ſay all good Men, Diſobedience is a Wicked thing, and conſequently of the Devil. Now Reader ſee, Before he ſent himſelf, and now he would hale all the People thither: Thus the Vanity and Folly of his Idle Queſtions does appear; when by only turning the Tables, and ſhifting the Terms, they do as certainly Damn him, as conclude againſt us. But now I come more cloſely to examine and ſee how his Extravagant Conſequences can be the Natural Reſult of our *Common Principle, and Notion of the Light Within:* We, according to the Holy Scriptures, ſay, *That the Grace of God, which bringeth Salvation, appeareth unto all Men*; and that the Grace, Light, Spirit, or Truth, (by all which, and more Names, it is called in Holy Scripture) if obeyed in its Operation, will of Sinners make Saints: And when Men, by the Grace of God, are thus made Holy, they are then Partakers of him who is the *firſt Reſurrection*; for whereas they *were Dead in Sins*, they are now, by the Grace of God, *made Alive unto Righteouſneſs*, and ſo can then truly

ſay with the Holy Apoſtle, *How can we that ar dead to Sin, live any longer therein?* And when Men are thus riſen from the Grave of Sin, and made alive unto Righteouſneſs, they then are truly capable of ſo enjoying Marriage, and all the other Comforts of this Life, as to Glorifie God, through Jeſus Chriſt, for that he hath made them Witneſſes of him who is the firſt Reſurrection, and Partakers of theſe his Temporal Mercies. As for the Terms of *Children of the Light*, and *Children of the World*, they are ſuch as it ſeemed good to our *Lord Jeſus Chriſt*, and his Apoſtles, frequently to uſe, as having in them a Significancy of Expreſſion, to denote the *Wicked* and the *Godly*, which is Authority ſufficient for us to uſe them in their proper places: And it is Eternally true, That Men, by Believing in the Light, (notwithſtanding his Idle Scoff) may become Children of the Light: And it is of neceſſity, that them that are truly ſuch, muſt be Separate from, and Diſcerners of, the Children of this World, *i. e.* Darkneſs; and not ſo only, but as they continue in that Light of Chriſt Jeſus, wherewith he hath enlightned them, it will ſo *renew the Spirit of their Minds*, as both to let them ſee their Duty, and alſo enable them to do it; for it is no *Ignis fatuus*, no wild Enthuſiaſm, it leads not into Idle or Falſe Imaginations or Whimſies, but is Solid Chriſtianity, and a true Guide to all Chriſtian Actions, and ſuch as become the Profeſſion thereof; And the Deduction and Conſequence is very plain, That when, by the Grace of God, Mens Underſtandings are Illumin'd, their Wills made Obedient, their Paſſions Subdued, and their Affections made Clean and Temperate, then the Actions of the Whole Man will be very Regular, and ſuch an one muſt needs

needs be a good Christian, a good Subject, a good Servant, a good Husband or Parent, and a good Neighbour: Governours will be Safe, Subjects Peaceable, Relations Affectionate, all Men love one another, and God from all, who over all is Blessed for ever, will receive Praise and Thanksgiving.

Now our Practise, in the case of Marriage, is so well known, that little need be said concerning it, only thus much I may say, that no Lawful Causes appearing to hinder, we never discourage Marriage; but when any such do appear, it is agreeable to our Christian Profession to prevent them. The Method we have in this Case of Marriage, hath been laid before Men in Government, and hath by them been approved as such, that will answer the End proposed, that is, the Honour of Religion, and Peace and Safety of Civil Society, and Particular Persons and Families: And beyond this I know of no Provision can be made, in the Administration of Church-Discipline. And if any after-Marriage, do break Wedlock, do become Vicious, *and turn from the Grace of God into Wantonness*, and do commit Fornication, it cannot be chargeable upon that Grace and Light, which had they kept obedient to, would have preserved them; nor upon that Discipline, which, while they continue within our Society, is an absolute Hedge against such Disorder. From all which, I suppose it may by this time appear, that our *Common Principle and Notion of the Light Within*, is no more chargeable with Back sliders Faults, than with his Falsities.

SECT. VI.

HItherto his Perverſions and Malice have been manifeſt; I now come to his Sixth Point or Charge, *That we Contemn Magiſtracy and Government.* His firſt Quotations are from himſelf in the Snake, and therefore of no notice to me here. What I firſt ſhall take notice of, is a pieced Quotation he brings, out of *George Fox* in his *Great Myſtery*, Printed 1659. p. 76. and here I find the firſt Sentence his Pen light on he cut aſunder, the place is thus, *The Power of God* (what follows he cut off) *Rules and Orders People, when there is no outward Government. Nay, it* (theſe two words he cut off) *ſtrikes down Government of Men and Governours,* (all that follows he left out) *as in the days of* Daniel *and* Pharaoh, *and in many other places in Scripture mentioned.* Now Reader, Can any Father of the Inquiſition be more careful to Expugn Paſſages offenſive to Chriſtian Eyes, than this Man is to Expugn ſuch as are offenſive to his own? The remaining part of the Quotation, he hath pick'd and pieced out of page 90. and by his diſlocating and pulling aſunder the Sentences one from another, ſome of them look with as wry Faces, as if tortured in a Scotch Boot. I will at leaſt reſcue one of them, that we may ſee its Native Feature, the place being thus, *Such as are turned into Corruption, and are Hypocrites, they are gone from the Higher Power which the Soul ſhould be ſubject to, and it's gone over them; and ſo* (here he is pleaſed to begin) *for the Lord's ſake the Saints cannot be ſubject to that Power.*

Great Myſt. p. 90.

Power. By the remaining Sentences he has done the like, ſo that there is not one of them that ſpeaks the Mind of the Writer: The place is too long to tranſcribe here, becauſe I have many Inſtances to bring, where it will appear, that we always, ſince a People, have been Obedient to Government and Governours; and that, not for Fear but Conſcience ſake; and have always teſtified againſt Plotting and Contriving the Hurt or Ruin of any; which by our agreeable Practice, is better Proof for us, than all his own Lies, or the, by him, Suborned Paſſages, of our Writings, are againſt us.

Some Teſtimonies concerning our Acknowledgment of, and our Obedience to Government.

P. 10. 'And the Powers that 'are ordained of God, who are 'ſent of him for the Puniſhment 'of Tranſgreſſors, and for the 'Encouragement of them that do well: 'Theſe we 'own, and are ſubject to them for Conſcience-ſake, 'knowing that ſuch *are not a Terror to Good Works, but to Evil*; for ſuch execute the Law in Righte-'ouſneſs, upon them who are guilty of the Tranſ-'greſſion of it; for becauſe of Tranſgreſſion the 'Law is added, and there the Law is executed in 'its place, and in Righteouſneſs; and thoſe that 'execute the Law in its place, they are for the 'Eſtabliſhment of Righteouſneſs and Peace; and, 'contrary to the Law of Juſtice and Equity dare 'not Act in their own Wills, nor for their own 'Ends: And herein they ſeek not themſelves, nor 'their own Glory, nor Honour, but the Glory and Honour

The Path of the Juſt Cleared, 1655. *By* G. Whitehead, *&c.*

' Honour of God, who is Honoured and Glorified ' among them who Act in Truth and Righteouſ- ' neſs, and love the Lord; and to them our Souls ' are ſubject.

A Viſitation of Love, 1661. By Edw. Burroughs.

P. 23. ' And as for this *preſent* ' *Authority* and *Government* now in ' Being, under the Name of King ' *Charles* the Second, we do be- ' lieve and acknowledge, That according to the ' Purpoſe and Will of God, and of his bringing to ' paſs, this preſent Government and Authority ' is ſet up, and, into its preſent being, eſta- ' bliſhed.

True Magiſtracy Deſcribed, 1650. By Henry Clark.

P 6. 7. ' The Honour that is ' due unto Magiſtrates conſiſts in ' theſe two Particulars: 1. Love. ' 2*dly*, Obedience.

' *Firſt*, He that is in the Well-doing himſelf, ' loves the Rulers that be ſet up of God, who are ' Juſt, and Rule in the Fear of God, and is a Terror ' to the Evil-doers; for *When the Righteous are in* ' *Authority, the Children of Wiſdom rejoyce*, deſiring ' of God that long they may Live, and Proſper in ' the Work of the Lord; and Love thinketh no ' Evil, nor behaveth not it ſelf unſeemly toward ' the Rulers, neither ſpeaketh any Evil againſt him, ' neither doth it revile the Judges.

' *Secondly*, Honour due to the Magiſtrate conſiſteth ' in Obedience, either Actively in Doing, or Paſſive- ' ly by a Willing, Patient, and Meek Suffering un- ' der them for the Lord's ſake.

' And

' And becauſe Chriſt's Headſhip,
' Kingſhip and Supremacy alone, Sam. Fiſher, p. 34.
' we (together with the *True Church* *of his Works.*
' which is in God the Father, and
' in *Jeſus Chriſt* the Light) can own in the Court
' of Conſcience, and in Matters purely Spiritual, and
' of meer Religious and Soul Concernment, and not
' any meer Mans (much leſs the Pope's or any
' Prieſts in ſuch Sacred Secrets) therefore are we
' miſtaken and miſranked among ſuch as are utter
' Enemies to the preſent *King's Supremacy* in theſe
' *Dominions.* Whereby we do, according to what
' the Spirit requires of us, in all Civil Cauſes and
' Caſes between Man and Man, ſubmit our ſelves
' to every Ordinance of Man himſelf (I ſay, in ſuch
' caſes) even for the Lord's ſake, whether unto
' the King, as Supream, or to ſuch as are ſent of
' him to be a Terror to Evil-doers, and a Praiſe
' to them that do well. And if thoſe who have
' the Sword in hand, ſhall turn it againſt us for
' well doing, and ſo act againſt the good Will of
' God, or impoſe, by God's Permiſſion, upon us,
' contrary to our Conſciences, even there where we
' cannot obey actively, we are willing to bear Pa-
' tiently, without Violent Reſiſtance, what God will
' leave us to Suffer from the Hands of ſuch as ſhould
' Protect us, not Reviling, nor Threatning, nor
' Curſing, but committing our Caſe in Quietneſs, to
' him that Judgeth Righteouſly, and our Souls to him
' in Well-doing: And that Paſſive Deportment muſt
' be, and is Judged by all, to be Equivolent to that
' Active Obedience, which others yield, for Fear, to
' what Laws ſoever is made among Men.

P. 20.

To the King and both Houses of Parliament, a Representation, &c. 1666. *By* John Whitehead Alex. Parker, *and* Leonard Fell.

Page 20. 'Our Principle is, to 'bring all into a Peaceable Life, 'out of those things that are Evil, 'that the Law of God, and every 'Law of Man, that is grounded 'upon Reason and Equity, takes 'hold upon, and therein we are 'one with Justice. Therefore di-'stinguish between those whose Principles lead to 'Violence, or other Evils, that the Law of God '(and of Man, which is equal) takes hold upon; 'and us, who are one with Justice, and lead from 'those things into a Peaceable Life, as much as in us 'lyes, with all Men, which is according to the Pra-'ctice of the Primitive Christians.

The Life of God, &c. 1677. *By* William Gibson.

Page 101. 'And those Rulers, 'Governours or Magistrates, who 'are a Terror to Evil Doers, and 'a Praise to those that do well, 'are worthy of Honour, yea, of double Honour, 'and all such are duly honoured by us, with the 'Honour which belongs unto them; and we really, 'and with Pleasure, Honour and Obey all such, not 'for fear of the Wrath, but for good Conscience-'sake, as the Apostles and Primitive Fathers 'did.

G. Fox's *Journal given the Parliament*, 1680.

Page 481. 'It is our Principle 'and Testimony, to deny and re-'nounce all Plots and Plotters 'against the King, or any of his 'Subjects, for we have the Spirit of Christ, by which 'we have the Mind of Christ, who came to Save 'Mens Lives, and not to Destroy them; and we 'would

would have the King, and all his Subjects, to be ſafe. Wherefore we do Declare, That we will Endeavour, to our Power, to Save and Defend him and them, by Diſcovering all Plots and Plotters (which ſhall come to our Knowledge) that would Deſtroy the King or his Subjects.

Theſe Quotations are, I hope, ſufficient for the purpoſe Intended; which is, To Teſtifie our Conſtant Peaceable Principle and Practice, in Obedience to Government and Magiſtracy; yet as a cloſe to all the foregoing Quotations from our Friends Books, I will give one Quotation, which Relates to near all the foregoing Charges, and which is taken from a Paper lately given to the Parliament, Occaſioned by *F. Bugg*'s Calumnies; it's Entituled, *The Quakers Vindication*; and was PRESENTED to the Members of Parliament in *December*, 1693.

We whoſe Names are Under-written (being in Chriſtian Society with the People called *Quakers*) do, in good Conſcience, Declare and Certifie all Perſons Concerned.

1. That we ſincerely Believe and Confeſs, That *Jeſus* of *Nazareth*, who was Born of the Virgin *Mary*, is the True *Meſſiah*, the very *Chriſt*, the Son of the Living God, to whom all the Prophets gave Witneſs. And we do Highly Value his Death, Sufferings, Works, Offices, and Merits for the Redemption and Salvation of Mankind, together with his Laws, Doctrine and Miniſtry.

2. That this very *Chriſt* of God, was and is the *Lamb* of God that takes away the Sins of the World, who was Slain, was Dead, and is Alive, and

and Lives for Evermore, in his Divine Eternal Glory, Dominion and Power with the Father.

3. That the Holy *Scriptures* of the Old and New Teſtament, are of *Divine Authority*, as being given by Inſpiration of God.

4. And that *Magiſtracy*, or Civil *Government*, is God's Ordinance, the Good Ends thereof being for the Puniſhment of Evil Doers, and Praiſe of them that do Well.

And we know of no other Doctrine or Principle Preached, Maintained, or ever received among (or by) us, ſince we were a People, contrary to theſe aforeſaid

Signed in Behalf of the ſaid People.

Thomas Lower
William Crouch
William Ingram
William Mead
William Macket
Philip Ford
Francis Camfield
John Edge
Thomas Hudſon
Charles Marſhall
Joſiah Ellis
Gilbert Latey
Theodor Eccleſton
Joſeph Waſey
Thomas Cox
John Bowater
William Phillips
Edward Brook
William Townſend
John Hall
George Oldner
Thomas Barker
Abraham Johnſon
Thomas Twinbarrow
Michael Ruſſell
John Harwood
John Danſon
John Stringfellow
William Paul
Francis Eteridge
Benjamin Bealing.

By

By what hath now been ſaid, and ſhewn, it may plainly appear, that his Charges are utterly Falſe; and notwithſtanding he makes Quotations, Page 16, 17. which he calls *Edw. Burroughs*'s, to Countenance his Villany herein; yet he is as far from Honeſty in his Quotation, as he is from Truth in all thoſe; for I ſhall ſhew that he hath Commited Forgery to make this Man's Writings anſwer his Mind. Part of his Quotation is thus, *And Curſed be every one that riſeth not up to the Help of the Lord, againſt the Mighty. Put on your Armour*, &c. This, one would think, looks ſome-what with a Martial Face; but when, for Confirmation, I came to look in this Piece, called, *The Camp of the Lord*, whence he took theſe Lines, inſtead of finding them in the Order they now ſtand, the firſt Sentence is laſt, and both Twenty Three, or more, Lines aſunder, and the reſt of the Quotation he has alſo Tranſpoſed the Sentences, that they cannot ſpeak their Writer's Mind: How far this Practice is, To Fight for *the Joy and Union of* Chriſtendom, *and the Glory of God*, is eaſie to find; it being an Outrage, for which the Inquiſition will hardly afford him Preſident, and a Practice that Glorifies not God, nor Advances the *Union* of *Chriſtendom*, nor the *Joy* of any, but Men of Corrupt Minds: Beſides, this Piece of *Edw. Burroughs*, has not in it any Tendency to Outward War; the whole Piece, being an Allegory of the Chriſtian Spiritual Warfare, which he Encourages his Brethren to go in; and if, where Divine Matters are thus ſpoken of, both in the Old and New Teſtament, the Places ſhould be thus Tortured, and the Sentences Tranſpoſed, they would not ſpeak in the Quieteſt Terms? Nay, our Lord's Prayer, if this Man had

the

the turning the Sentences, he would ſoon ſpoil its Divine Authority.

But, that I might do Juſtice to the Memory of this our Deceaſed Friend, I have, among the Quotations Relating to our Obedience to Magiſtracy and Government, given One from himſelf, wherein he is ſo full, plain and diſtinct, as may Effectually Vindicate his Memory, and our Principle. In like manner he hath Abuſed *Samuel Fiſher*, who, by the Quotation taken from him, will anſwer for himſelf.

I come now to the laſt Ridiculous Charge, of not pulling off our Hats, and giving Civil Titles, which he Falſly and Fooliſhly Inſinuates to have been Condemned by the Apoſtles, *&c.* which is a Pretence ſo Idle, that he may as ſoon find in them Early Times, the taking of Snuff after his manner, to be declared Hereſie. But however, by his Title Page, we are to expect ſome *Ancient Father* to Condemn us. And when in Page 17. I found that Name, under the Prejudice of whoſe Cenſure the Snake had Plac'd us, I found it to be neither Father of the Church, nor Member of the Senhadrim, but *Joſephus* the Warlike-Jew; who, tho' he Profeſſes to Write the Wars of the Jews, *&c.* yet he never Pretended to Declare Hereſies: But this Man, that he might ſhew himſelf to be fully Qualified for the Inquiſition, can as eaſily Canonize this Jew, as Diſmember our Books. Well, I will not yet wholly reject *Joſephus*, but will Conſider the Inſtance taken out of him, and which is *Judas Galileu*'s; Who (as he Quotes *Joſephus*, and I hope has been Honeſt here, tho' otherwiſe in our Books) *would rather Expoſe themſelves, their Children and Relations, to the moſt Cruel Torments, than call any Mortal*

tal Man Lord *or* Maſter. Now, Believe me, Friends, I cannot ſee the Hereſie of this Doctrine, unleſs I ſhould Conclude, that to agree with *Judas Galilæus*, in any thing were ſo; and if that be Rule to Judge by, I ſuppoſe this Snake is a Heretick too; for this Jew believed in One God, and if this Snake does not believe as much, he believes leſs than the Devil.

But beſides this Queſtion of *Lord* and *Maſter*, he has not given us any Apoſtle or Ancient Father to Condemn the Uſe of the Singular Number to a ſingle Perſon, or to Authorize the Uſe of the Plural in the ſame Caſe; nor has he yet Produced the like Authority to Reprove our *Stiffneſs in not pulling off our Hats.* If he meets with no ſuch Authority, nor finds any other *Original Heretick*, the Snake falls ſhort of Proof, both for Precedent and Cenſure; and then *Geo. Fox* has (in his own Fooliſh and Falſe Words) *the Glory of being an Original.* But now he affirms, that *George Fox*'s *Inſpirations* came from the *Spirit of Pride*; but how *Charles* will aſſure any Man of that, which he is not Infallibly Aſſured of himſelf (an Inſpiration, ſo foul a Veſſel muſt not pretend to) cannot readily be gueſſed. I come now to Examine, by Holy Scriptures, how far *G. Fox*'s Practice herein did, and ours does, agree therewith; for if it be agreeable with them, we ſhall not be careful for the reſt. Firſt, The Single Number, to a ſingle Perſon, in all the Inſtances the World hath yet had (that I know of) it hath ever been the Language of God and Angels unto Men, and the Language in Holy Writ of Holy Men to God, to Princes, to Rulers, and one unto another; which, without the Snake's leave, is Authority ſufficient for us; though, were I minded to be Prolix,

I could multiply Instances about the Reformation and in other times. And as for the Titles of *Lord* and *Master*; where, in the Scriptures they are denied and forbid, there and in such Cases we do deny and forbid them: And as for our Hats, we pull them not off in Ceremony or Civility, yet we pay Honour to whom Honour is due, Fear to whom Fear is due, and Civility to all Men with whom we Converse; and this is agreeable to our Christian Profession and Principles, which teaches us to preserve and keep that Distinction and Order, in Persons and Things, as is necessary for their Good Government and Preservation, which are the Good Ends we chiefly Desire to aim at herein.

CONCLUSION.

I Have herein purposely omitted to say any thing to his Quotations of the Fathers, *&c.* because, by what is before written, it appears, the Opinions he sets them against, are not ours; and that our Principles before-mentioned, are Consonant to the Holy Scriptures, and not deserving the ugly Shapes which this Snake endeavours to draw over them: For they are no other than the Doctrines which our Lord Jesus Christ did reveal, and which his Apostles did Preach, and which after a time of great Apostacy have been again Preached, and by a Sincere Belief whereof, in Obedience to Christ Jesus, Men may be enabled to distinguish between Light and Darkness: And notwithstanding they have been, and are, withstood by Men of Corrupt Minds, who would pervert the Way of the Upright, who cover them-

themſelves with all Deceiveableneſs of Unrighteouſneſs, yet they muſt Thrive and Proſper, for God hath Promiſed, *He will Eſtabliſh Truth in the Earth.*

And though this Man pretends to ſay, that we now begin to Complain of Miſrepreſention, it is wrong; for it is what we have had cauſe to Complain of, and what we have Complained of from Truths, and our Enemies from the firſt. And tho' every Adverſary, in their turn, may not have been ſo Violently Baſe, in ſlitting Sentences, and Tranſpoſing them, and taking one part of our Words, and leaving out others Explanatory, as this Man has been, as is here before ſhewn and proved; yet we have had occaſion ſufficient to ſhew, wherein we have been Miſrepreſented by our Adverſaries; which yet hath often had this good Effect, that many, *Berean*-like, have applied themſelves to ſee whether thoſe things were ſo or no; and finding their Charges Falſe, have been drawn to Love and Eſpouſe that Truth, which hath been thus almoſt *every where ſpoken againſt*, and to Worſhip God in *that Way which ſome call Hereſie.*

Now Jeſus Chriſt the Truth, and the Light which comes by him, hath, ſince we have been a People, been always Teſtified to by us, as that whi h is the only True Guide of Men, in matters Eternal, and of Soul Concernment, and do continue to be ſo Preached and Teſtified of; of which the few foregoing Inſtances are proof; and that we are not changed. And we have and do continue to ſay, That whoever ſets up any other Guide, in Oppoſition to this Truth and Light of Jeſus Chriſt, or prefers any other thing before it, they have not a right Ground of Faith, but all that are Obedient to this certain and right Ground of Faith, accord-

ing to the Degree manifeſted unto them, we really own, by what Name ſoever called: And the Degrees of our Friendſhip and true Communion in Spiritual Matters, is according to this Rule, and againſt it we cannot make Compoſition, becauſe we know by good Authority and Experience, *whatſoever is reprovable, is made manifeſt by the Light.* And though it is poſſible for *this Snake in the Graſs* to imitate an Explanation of the Light within, and for the Devil to transform himſelf into an Angel of Light; yet they can no more be ſaid to be guided by the Light, than the Devil might be ſaid to be Refreſhed by the Sweets of Paradiſe, when he came to Deſtroy them: Nor can they that abide in the Light, have any Union at all with the Unfruitful Works of Darkneſs.

By the Title and Contents of his Charge, this *Snake* would ſuggeſt us to Hereticks, but now in the Concluſion he ſoftens the Term, and brings it down to *Separation*, which he would not have kept up; by which he ſeems to arrogate the Title of *Mediator*, which Quality cannot be well performed, but by one admitted on both ſides, which this *Snake* is ſo far from being, that I may affirm, he is choſen by neither; for I can have no ground to believe, That a Rebellious Son (whatſoever he may be for a Subject) can be dignified with Credentials to mediate her Cauſe whoſe Head he hath denied; and I am very ſure, that we ſhall never chuſe him for Mediator, who, we find, is diſpoſed to ſay any thing of us, rather than what is right; and ſeems to have the reverſe of that Quality which *Midas* is Fabled to have had, of turning all he touch'd into Gold, for what of ours this Man's Pen touches, he commonly turns it to Poyſon.

As

As for what reſpects our nearneſs of Belief with the other Communities of Men in the Nation, I am ſo far from being Sorry that others acknowledge the Light of *Chriſt Jeſus*, that I hope I ſhall always rejoyce in it, and in a Life obedient to it; into which Obedience, as the whole Nation comes, their Separations will be leſs, and their Union more and greater, under that one Eternal Head, *Who by one Offering hath perfected for ever them that are ſanctified: Whereof alſo the Holy Ghoſt is a Witneſs to us.* Heb. 10. 14, 15.

The Expoſtulation with W. Penn *Conſidered.*

I Have before ſhewed, that our Principles are now no other than what they were when firſt a People, and that they are conſonant to the Holy Scriptures; ſo that that Book of *William Penn*'s, Entituled, *Primitive Chriſtianity*, &c. is no new Repreſentation, concerning which Book ſomewhat is now to be ſaid, at leaſt to places quoted and cavilled at by this *Snake*, and he firſt quotes p. 29. and ſays, W. Penn *will not grant we have any Natural Light at all*; which is an Abuſe and Perverſion; for *W. Penn* denies not Natural Light to Men, but that by it they can underſtand the things of God, is what *W. Penn* in that place ſpeaks of; and this is agreeable to the Apoſtle, who hath told us, That the things of God are not to be known, but by the Spirit of God.

He

He next turns to *George Fox*'s *Great Myſtery*, p. 42. where he as plainly perverts the Sence of this place, as the laſt, for the Tenet oppoſed by *George Fox* was, *That no Man, by that Native Light inherent in him, had power to believe:* And *G. Fox* had reaſon to oppoſe this Tenet, becauſe it appears p. 39. *Great Myſtery*, what his Adverſary did mean by *Native* and *Inherent* Light, *viz.* That Light wherewith every one that cometh into the World is enlightned withall. This was what *George Fox* did preach, and which the Prieſt did oppoſe, and therefore *G. Fox* anſwers it with the Text of *John* 1. 9. and concludes from it (and that very truly) that this Light *is beyond Natural Senſe and Reaſon.*

He returns again to *W. Penn*'s *Prim. Chriſ.* p. 15. where he ſays, W. Penn *allows no Natural Light to the Underſtanding*; which is a manifeſt Perverſion of the place, the words alledged are, *Man can no more be a Light to his Mind, than he can to his Body.* But if this Man had been ſo Honeſt, as to have alſo tranſcribed out of the ſame Paragraph theſe words, viz. *About thoſe things that more immediately concern our Better, Inward and Eternal Man*; he would have found his Cavil uſeleſs, and his Flout would have appeared as flat, as now his Charge appears Falſe, and he may take his grains of Allowance again. The *Snake* leaps from p. 15 to 50, and here thinks fit to carp and bite at this Expreſſion, *All Men have Reaſon, but all are not Reaſonable:* Where's the Riddle, Jeſt or Nonſence of this Paſſage, Men have Reaſon, *in potentia*, but if they will not uſe it the Fault is their own; this *W. Penn* further ſpeaks to in p. 51. his words are, *For the reaſonable part of Man, is his Spiritual part, and that guided by the Divine λογὸς, or Word, which* Tertullian *interprets,*

terprets, Reaſon in the moſt Excellent Senſe, makes Man truly reaſonable; and then it is that Man comes to offer up himſelf to God a Reaſonable Sacrifice. In what plainer words can a Man own Man's Reaſon, and God's Revelation, the firſt as it is Natural, and the other as it is Divine.

He leaves *W. Penn* at preſent, and turns to *Edw. Burroughs* p. 17. of his Works, from whence he makes a Quotation, but hath abuſed the Sence of the place, by leaving out the two following Sentences, and then the place is thus: *I wrote not as from Man, whoſe Light is* ONLY *Natural and Carnal, and doth* ONLY *make manifeſt Carnal Tranſgreſſions, of a Carnal Law, but as from the Eternal and Spiritual Light, which doth make manifeſt Spiritual Tranſgreſſions of a Spiritual Law.* From this place *John Stalham* would falſly conclude, that *Edw. Burroughs* called the Light of Chriſt Carnal, which, that he did not, I think is very plain: And accordingly *Richard Hubberthorn* p. 144. ſays, That we do not allow any to call the Light of Chriſt Jeſus Natural, but *the Light of Man, by which Carnal Men do judge of Carnal Tranſgreſſions.* So that *W. Penn*, and both theſe, do allow the Natural Reaſon, or Light of Man, to be one thing, and the Divine Revelations of the Holy Spirit another; ſo that they do all plainly agree, in the One Holy Spirit, or Light of Chriſt Jeſus, given in meaſure to all Men to guide them; and this *W. Penn* hath not oppoſed, nor the reaſonable Underſtanding of Man, as this would falſly ſuggeſt.

He comes back to p. 29. where he would have *W. Penn* to *Suppoſe, that nothing, but the Divine Light, could reprove of Evil.* But I have look'd, and find no ſuch Suppoſition, and therefore no further notice need

need be taken of the Conſequences he draws as depending on that Suppoſition. Yet nevertheleſs I may add; That as no one knows the things of God, but by the Spirit of God; ſo if Man do attend upon the Manifeſtation of this Holy Spirit, it will diſcover to him all that is Reproveable; and without which, by any reaſon of his own, he cannot make ſuch Diſcovery; and by its Power it can, and if Man be Obedient, it will enable him to turn from that which it does ſo Diſcover and Reprove him for: This is that ſure Baſis, upon which, being fixed, we eaſily reject all Guileful Pretences to the contrary: And tho' this Man may have a great Opinion of his Wiſe Charming, p. 24. yet I never underſtood that the Hiſſing of a Snake was Wiſe Charming.

Now if any go from the Spirit of God into Deluſions; is that reaſon ſufficient why none ſhall depend upon the Guidance of the Spirit of God. Becauſe, there have been innumerable Falſly pretended Miracles, muſt we therefore believe no true Ones: No, the Effect it ought to have, ſhould be quite otherwiſe; have others by Diſobedience, and leaving of their Guide, fallen into Deluſion, let me therefore attend my Watch more cloſly; have others by forſaking their True Guide, the Holy Spirit, been given up to believe Lies; let me keep cloſe to it, that it be not ſo with me: But if inſtead of this, Men will pretend to ſubject the Unerring Spirit of God, to be tried by the Erring Spirit of Man, as it is not Scriptural, ſo neither is it ſafe; nay, it cannot be ſafe, if to the Spirit of Man, they add all Study, all meer Humane Endeavour, all Communities, Ordinances, Hiſtories or Humane Learning, all theſe will not Poiſe the Ballance where the Spirit

of

of God is wanting, nor can any of these perform that excellent Office of the *Spirit of Truth*, which our Saviour hath Infallibly Assured, *will lead into all Truth*; and when we have all Truth, what Spiritual Good can we want. And this destroys not the *Freedom of Man's Will*, nor Understanding, nor *extinguishes his Humane Reason*, but on the contrary, exalts and enobles all the Powers and Faculties of the Mind. So that it is utterly impossible for a Man, under the Guidance of the Spirit of Truth, to make God the Author of Sin: Nor does this Principle arraign the Wisdom of God *in his Ordinances*, but shews forth his Good Will to Men, in that he has not only sent forth the *Spirit of Truth*, but also sends forth *his Servants* guided by it, to call the People into Obedience to it. And thus God is pleased to work mediately and immediately. Page 26, 27.

Here in p. 29. he would seem to approve and congratulate *W. Penn* upon his *Exposition of Justification*, but his Assent or Dissent we value not, nor our selves for its sake; but the Doctrine is true, and hath from the first been professed by us. But to remind him a little, How is it possible for us to be Orthodox herein (as he says we are) and Heretical in the Articles which relate to Christ Jesus, as God and as Man, by and through whom Justification comes? But Self-contradiction is no new thing to this Man.

He now numbers up in Page 30, 31, 32. divers things, wherein he would fain have the Church and us agree, they not being sufficient (as he says) for

Separation. This Man is of a very changeable Humour, in his Title, and for near all the Book, we were Sad Hereticks, but now he would have us Associates, which if we will not be, he gives a Threatning Advertisement, that he will Trump up more Heresies upon us. Well, in that let him do as God shall permit; but of two things he may be assured, that we shall have no Communion with his Lies, nor he true Peace in persisting in them.

FINIS.

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